



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

"Accordingly, I prepared some pieces of stout card board, and printed on each, in legible letters, a word such as 'Food,' 'Bone,' 'Out,' &c. The head master of one of the deaf and dumb schools kindly agreed to assist me. We each began with a terrier puppy, but neither of us obtained any satisfactory results. My dog, indeed, was lost before I had had him long. I then began training a black poodle, 'Van' by name, kindly given me by my friend, Mr. Nickalls. I commenced by giving the dog food in a saucer, over which I laid the card on which was the word 'Food,' placing also by the side an empty saucer, covered by a plain card. 'Van' soon learned to distinguish between the two, and the next stage was to teach him to bring me the card; this he now does, and hands it to me quite prettily, and I then give him a bone, or a little food, or take him out, according to the card brought. He still brings sometimes a plain card, in which case I point out his error, and he then takes it back and changes it. This, however, does not often happen. Yesterday morning, for instance, 'Van' brought in the card, with 'Food' on it, nine times in succession, selecting it from among other plain cards, though I changed the relative position every time.

"No one who sees him can doubt that he understands the act of bringing the card with the word 'Food' on it as a request for something to eat, and that he distinguishes between it and the plain card. I also believe that he distinguishes, for instance, between the card with the word 'Food' on it and the card with 'Out' on it.

"This, then, seems to open up a method, which may be carried much further, for it is obvious that the cards may be multiplied, and the dog thus enabled to communicate freely with us. I have as yet, I know, made only a very small beginning, and hope to carry the experiment much further, but my object in sending this communication is two-fold. In the first place, I trust that some of the readers of *Nature* may be able and willing to suggest extension and improvement of the idea. Secondly, my spare time is small and liable to many interruptions; animals also, we know, differ greatly from one another. Now, many of your readers have favorite dogs, and I would express a hope that some of them may be disposed to study them in the manner indicated.

"The observations, even though negative, would be interesting; but I confess, I hope that some positive results might follow, which would enable us to obtain a more correct insight into the minds of animals than we have yet acquired."

ANTHROPOLOGY.¹

THE GRAND TRAVERSE REGION.—Dr. M. L. Leach commenced a series of contributions to the *Grand Traverse Herald*, Michigan,

¹ Edited by Professor OTIS T. MASON, 1305 Q street, N. W., Washington, D. C.

on the 6th of December, having for their subject a history of that particular region. In the first few chapters the Aborigines occupy the prominent place. "Characteristic earthworks are found in Ogemaw county. Mounds are known to exist in Manistee county. Around Boardman lake, near Traverse City, several small mounds formerly existed. Sites of ateliers are frequently discovered, as well as fragments of pottery. The Ottawas were the occupants of this region when it was first visited by the whites. Emmet county was the home of a small tribe called the Mush-quah-tas. They were of Algonquin stock and were a peaceable agricultural tribe. Unfortunately they got into a war with the Ottawas, by whom they were pursued and exterminated without mercy. Dr. Leach reviews at some length the connection of the Jesuits with the savages of this country, especially Father Marquette, and shows the connection of the Ottawas with the conspiracy of Pontiac. Of their military operations subsequently there is little material for solid information. In the 4th chapter the author discusses the social life of the Ottawas. He draws attention to a very important fact, that while in the French and Indian wars these Indians invariably sided with the French, they, in 1812, took sides with the English against us, and exhausted their ingenuity in devising the most shocking barbarities. Again, the adoption of only the bane without the blessing of civilization has made their condition worse rather than better. The houses and industries of the Indians are also described in this chapter. In conclusion we have two words to say respecting these letters. The conception is excellent. Every county should have its historian, and he should not neglect the aboriginal record. Again, this work had better not be undertaken, than to be done imperfectly. There may not be any more to be said about the Indians of Grand Traverse, but Dr. Leach has given us a record all too short.

THE FOLK-LORE OF SHAKESPEARE.—President Welling once wrote to a friend, in vacation, "I have spent my time mostly in reading history and novels, but which is history and which is romance I am at a loss to determine." The works of Shakespeare are plays, and would come under the class of romances; but he has read the great dramatist's writings only superficially who has not discovered on every page the most precious information respecting the life-history of his age. In carefully studying the plays of Shakespeare, in order to gather their folk-lore, Mr. T. F. Thistleton Dyer has performed a task which must have been exceedingly pleasant to himself, and which certainly will form a permanent contribution to ethnology. We are no less indebted Harper & Brothers for republishing the work in an attractive and cheap edition. As children, we all have wondered how one brain could have originated all the forms that flit before us in these

magic plays. Now, we know that he did no such thing. His fairies, witches, ghosts, and devils were all made for him. How in the world could people have comprehended him, embraced him, loved him, if the atmosphere had been peopled by his wand with unfamiliar creatures. But, when he evolved familiar spirits and gathered around him forms well-known to the vulgar mind, the people bowed down and said: "What manner of man is this whom even our underworld obeys?" The same is true of Shakespeare's love of nature. He was thoroughly scientific. He observed nature; but he also observed how the people looked at nature. In Mr. Dyer's work we are astonished on every page to find references to things which are seen among all the savage tribes of earth, and which had come down to the people of Shakespeare's day as a part of that common legacy of usage, which falls to the lot of all. No man's folk-lore library is complete without this volume.

ESKIMO AND INDIAN PICTOGRAPHS.—Dr. W. J. Hoffman, of the Bureau of Ethnology, has brought his varied talent as artist, physician, and sign-linguist, to bear on the interpretation of the numerous Eskimo pictographs in all our museums. His association with Colonel Mallery in the preparation of his standard work on the sign-language, has rendered Dr. Hoffman not only familiar with signs as generally understood, but he has made good use of his opportunities in learning to converse with the Indian delegations, one after another, when they have been called to Washington. Starting out from the knowledge thus acquired, the author conceives that pictographs on wigwams, blankets, robes, as well as on rocks, wood, and ivory, are synonymous with the gesture-speech of various tribes. He proceeds to illustrate his theory by reading off carved inscriptions from California, Michigan and other red Indian localities, just to test the matter. After that some ten or a dozen elaborate Eskimo carvings are interpreted on the same plan. Nothing is more astonishing than to see a row of men, trees, deer, and huts transformed into "A man came from his settlement to the shaman, and said: 'Should I go a hunting?' The shaman presented the man with some fire, and went to the top of his lodge, where he invoked the spirits presiding over game. After coming down, he told the hunter that he would kill five deer. Sure enough, the hunter went out, and succeeded as the shaman had predicted." The paper of Dr. Hoffman was first published in the second volume of the *Transactions of the Anthropological Society of Washington*, and has since appeared in pamphlet form, published by Judd & Detweiler, of Washington.

MEGALITHIC MONUMENTS IN FRANCE.—For many a day it has not been our pleasure to read a more entertaining and exhaustive monograph than that published recently by P. Bézier, in Rennes,

entitled "Inventaire des Monuments Myalithiques du Département d'Ille and Vilaine" [in North-west France]. Published by the Société Archéologique d'Ille-et-Vilaine, 1883, pp. 280, 29 plates, and 2 maps. The plan of the work is as follows: Dolmens, alignments, cromlecks, polishing stones, *pierres à bassins*, rocking stones, to the number of 425 are located and described minutely. This occupies 241 pages, and is followed by a table in which, by number, these megaliths are defined by communes, cantons, and arrondissements. The 29 plates are devoted to illustrating the most prominent and notable of the monuments. The first map locates, by means of the Mortillet and Chantre symbols, every monument in Sixtant St. Just, and the second map, in a general way, indicates the distribution of these works in the entire department above named.

THE ANTHROPOLOGICAL SOCIETY OF LYON.—The first part of Vol. 2 of the Bulletin of this society is at hand. Much of the contents has little interest for us. On page 72 is a short paper on Zulus, illustrated with two plates of arms and utensils. There follows a communication on the tubulum among the ancients. A specimen of this implement was on exhibition in the Tunis department at our Centennial Exhibition. It is still in use quite extensively in Northern Africa and Western Asia. On pages 92-107 M. Ernest Chantré describes carefully a necropolis explored by him in Koban (Caucasus). M. Cornivin has for a long time been studying the wormian bones in the face of domestic animals—an abstract is given on page 119.

MICROSCOPY AND HISTOLOGY.¹

COLLODION AS A FIXATIVE FOR MICROSCOPICAL SECTIONS.—Sections fixed by means of a solution of collodion in clove oil, as recommended by Schällibaum², may be colored on the slide. The method is as follows:

The solution which is prepared by dissolving *one part collodion in three or four parts clove oil*, is applied to the slide by means of a fine brush, at the time of using. The sections having been arranged, the slide is warmed for a few minutes (5-10) in the oven of a water-bath, in order to evaporate the clove oil. The sections may next be freed from the imbedding mass, and colored according to desire. If the film of collodion be too thick, cloudiness is likely to arise between the sections. The cloudiness can be removed by the use of a brush, wet with clove oil, after the sections have been anhydriated by absolute alcohol.

¹ Edited by Dr. C. O. WHITMAN, Mus. Comp. Zool., Cambridge, Mass.

² H. Schällibaum, "Ueber ein Verfahren mikroskopische Schnitte auf dem Objectträger zu fixiren und daselbst zu färben." Archiv. f. Mik. Anat. XXII, p. 689, 1883.